

# DISCONTENT

"MOTHER OF PROGRESS"

Entered at the Postoffice at Home, Wash., as Second Class Matter.

VOL. III. NO. 37.

HOME, WASH., WEDNESDAY, MAY 15, 1901.

WHOLE NO. 141.

## THINK FOR YOURSELF.

There is one man who through the world will always make his way,  
The man who dares to reason for himself,  
Who doesn't take as gospel all that other people say,  
Who tosses dusty dogmas on the shelf,  
Who dares to look clear eyed at truth and follow where she leads,  
Who dares to take a stand, although alone,  
Who isn't always ruled by ancient precedents and creeds—  
The man who has a thinker of his own.

The world needs independent men who can't be cowed or bought,  
Who dare to preach new doctrines to mankind,  
Who dare to strike out as pioneers in novel fields of thought,  
Who bring new light into the human mind;  
It needs the man who has the high capacity to lead;  
Who speaks for right in no uncertain tone,  
Who to the voice divine within his spirit giveth heed—  
The man who has a thinker of his own.

It needs the man who will proclaim his highest and his best,  
Who won't belie his thoughts to please the crowd,  
Who stands for human liberty and will not be repressed,  
Who dares for justice to speak out aloud,  
Who dares to combat evil, though entrenched in power and place,  
Who won't conceal or palter or condone,  
Who dares to take up a lie and throw it in the liar's face—  
The man who has a thinker of his own.

—Denver News.

## OPENED HER EYES.

Mrs. Avery was a Christian and a multimillionaire. Her every aspiration beyond that of acquiring more money seemed of church and what she should wear. These two subjects apparently engrossed her whole attention. Of other things she took no thought. In reply to some protestations of a relative she said:

"Would you have me forego luxuries because a neighbor cannot afford the common necessities?"

"I certainly do not advise 'selling all you have and giving to the poor,' he returned, 'yet the Jesus you claim to worship is reputed to have said to a certain ruler 'sell all thou hast and distribute unto the poor, and thou shalt have treasure in heaven.' I would, however, consider the subject, and as far as in my power try to equalize things. You can do it, if you will, at least for those immediately around you."

"Would you have me support my poor neighbors in idleness? Shall I say to my employees you may labor no longer, I will support you?"

"As to that, I actually think it would be only fair play if you should support them awhile as they have always supported you. What I intended to really suggest though was that you pay them

enough wages to enable them to not only provide sufficient nourishment, and comfortable clothing for themselves and families, but also to have beautiful homes and surroundings, which every individual on this planet has a right to have; also that they labor less hours that they may find time and opportunity to enjoy them."

"What do you mean by saying that they have always supported me?"

"I think you will agree with me when I say that nothing is created, or obtained, without the labor of some person or persons; also that the wealth in your possession was not acquired by any effort of your own but by the efforts of those whom you call your servants; they have not only earned the food you have eaten all these years but have even prepared and cooked it for you; they have made it possible for you to live in a mansion, to wear diamonds, to gormandize, and to give feasts at Belmonico's to other dependents like yourself, while they live in rented cottages, or huts, wear the plainest clothing, or rags, and slowly starve from the lack of proper nourishment. While living in your mansion, surrounded by every convenience and luxury, you have foreclosed mortgages, making weak women and little children homeless, besides often taking their cow to pay interest—interest on money you had loaned them, but which they had first earned. Oh, how"

"Stop! stop!" she cried; "I see it all. I have called myself a Christian, believing I was one and that I was a follower of Jesus. If this is true I will be one no longer, but instead, if possible, will be a humanitarian. Alas, what a wicked, heartless woman I have been."

She wrung her hands and rapidly paced the floor for several moments. When she stopped she said:

"All I can do now is to try to rectify, to undo, the terrible wrong and injustice I have done these workers. You have done a wonderful deed, greater perhaps than you imagine, and to you should the credit belong. Not a word," raising her hand as her relative commenced to protest, "not a word, for what I say is true. Had you not removed the weights from my eyes, thereby enabling me to open them widely, this work I intend to do, will do, would never have been contemplated. I entreat you to continue as you have begun and try to open the eyes of others."

"Not many though, if any," he returned, "will I find so conscious, and so quickly comprehensive, as yourself, and so willing to admit their mistakes, so the work will be hard, but I accept it. I will work for freedom, perfect freedom for all, which will in time inaugurate my ideal society."

"Will you enlighten me in regard to your ideal society?" I am very ignorant, you know, and have much to learn."

"I can explain it in a very few words. Freedom and equality which are gene-

rated and born of real, fraternal, unselfish love. Where such love as I mean is the guiding star there will be no wronging or injustice, but peace, harmony and plenty will abound. The pleasant word, the kiss, the caress will never be withheld. Although two may meet for the first time in their lives, they will not consider each other as strangers."

"That would be heaven!" she exclaimed; "can we have that on earth?"

"Some day," he replied, "when all eyes are opened."

SADIE A. MAGOON.

## TO C. L. JAMES.

It seems incredible that Comrade James should still insist that the opponents of vaccination are properly branded when he charges that they are part and parcel of "the movement in favor of ignorance." In No. 137 of DISCONTENT he resorts to the tricks of the pettifogger to bolster up his case. Because Wallace is in error on the question of Spiritualism, according to Comrade James, it does not follow that he has made a mistake in calling vaccination "the greatest delusion of the nineteenth century."

One would suppose from reading Comrade James' last article that Wallace's contribution against vaccination was the mere statement of an investigation conducted by himself, but nothing can be further from the truth than this idea. What he did was to collect the evidence and testimony from some of the ablest medical authorities of the old world as to what a scourge to humanity Jenner's so-called discovery has been. He says himself that he has gone outside of his regular work to give the cursed thing its death blow, and as we have seen the English law amended so that thousands of the children in that country have escaped the operation, it is very evident that the great scientist knew very well what he was talking about. Now, if Comrade James was acquainted with this fact, and then wrote as he did, he makes himself liable to the charge of being dishonest; if, on the other hand, he made it in ignorance, what is that but evidence that he belongs to "the movement in favor of ignorance?"

The comrade doubts my statement that the practitioners of the homoeopathic school are almost wholly against the practice. Perhaps I took in rather too many of the homoeopathic doctors in this statement, but there is plenty of evidence to show that they are throwing the delusion overboard with great rapidity. Let me tell what some of these doctors have done, and are doing, to foster this particular branch of "the movement in favor of ignorance."

In the July, 1894, number of the North American Review is a sharp letter against vaccination from the pen of Dr. Wm. B. Hidden, and from that day to this no doctor who favors it has replied to Dr. Hidden's article.

In the winter of 1894 Dr. Wm. Saunders, of Boston, went before the legisla-

tive committee on public health and as the result of his talk to the members of the danger of vaccination they inserted a clause in the bill obliging the school children to be poisoned that allowed any physician to issue an exemption certificate, and on this paper the child could enter school. By this means thousands of children are in school today in this state who have never had the poison injected into their systems.

Dr. W. P. Wesselhoeft, of 176 Commonwealth avenue, Boston, stands at the very head of his profession, and it was this celebrated physician who first called my attention to Wallace's book by sending me a copy of it. He also wrote me a letter congratulating the people of Provincetown on the stand they had taken against the humbug. But the homoeopathic doctor in America who has done the most to destroy the faith of the people in vaccination is the famous Montague R. Leverson who has made a faithful study of it for some years, and who is now armed and equipped with a complete set of charts and diagrams which he uses to illustrate his lectures on the subject. The good doctor (who is now 71 years old) came to Boston last February to attend the hearing on the bill to repeal the compulsory laws of Massachusetts, and his testimony created intense excitement among the senators and representatives.

Another doctor of this school to distinguish himself in the same way is Stuart Close, of Brooklyn, N. Y. On February 19 last Dr. Close delivered an address before the Homeopathic Medical Society of the County of King on "Vaccination from a Homeopathic Standpoint," and in this lecture the doctor made the statement that he had among his patients men who had been soldiers in Cuba and the Philippines who had been vaccinated TEN TIMES in a little more than one year. Surely, he said, if vaccination will save a human being from having the smallpox these men should have been immune from an attack, but the facts are all the other way, for the loathsome disease is always present in our army.

I might go on giving page after page of similar testimony from the best and cleanest medical men of our day, but it would only be a repetition, so I will stop.

I can see very clearly what is the trouble with our old comrade. It is this: he assumed at the start that the movement against vaccination had come without any careful investigation, therefore it was a part of "the movement in favor of ignorance." Now, however, that he has been shown by an abundance of evidence that the investigation is all on our side I shall expect him to remove the tag as speedily as possible.

James and myself are laymen in this matter, and the question has been pretty well thrashed out between us, therefore, if he cares to carry on the argument I shall turn the matter over to Dr. Leverson, and James can probably get a vaccination doctor to take his side.

Provincetown, Mass. J. T. SMALL.



## DISCONTENT

"MOTHER OF PROGRESS"

PUBLISHED WEEKLY AT HOME, WASH., BY  
DISCONTENT PUBLISHING GROUP.

50 CENTS A YEAR

Address all communications and make  
all money orders payable to Discon-  
tent, Home, Pierce County, Wash.

## GROUND OUT BY THE CRANK.

"Liberty, equality, fraternity!" Grand words that are not only the motto of the people of France but the motto of the people of Home. The proof of this lies in the testing. Try it!

"Keep off the grass!" Did you never have that placard offensively stare you out of countenance? I have never caught sight of it myself on public or private property, of any kind whatsoever, but I have felt it an insult and an aggression. The notice isn't always spelled the same. I have seen persons of both sexes, especially female, who had it writ large all over them, but then that makes a fellow smile sarcastic.

I thank whatever gods there be that here at Home the sign is conspicuous by its absence. Why, you can climb fences, cross lots, do, in fact, any old thing—save invade the liberty of another.

"I don't like the variety feature of your free love movement," said one of the female persuasion to me the other day. "Why not?" I asked, being ever and always susceptible to information. "Oh, it breaks up homes, shatters old associations and is generally bad!" this with a titillation of the nose and an oscillation of the skirt that roused my choler, some—the lady definitely and decisively replied. "Maybe there are some homes and associations that ought to be broken up, and the latter part of your ultimatum is not yet proven," I retorted, then let it go at that—because nothing less than trepanning would change some people's convictions, as in this case. FREEDOM IN LOVE will obviate any smashing up of anything, but rather cherish, preserve and develop any and every thing that tends to the peace and joy of ourselves and fellows.

There is some slight danger of some of us imagining our love is much more spiritual than somebody else's—but this is very thin ice! It may be, my friend and acquaintance, that some persons seem to use the term "freelove" to cover what appears to you peccadilloes of grosser or lesser character; but then their conception of love may be very different from yours or mine—and who is to be the judge? You? No, thanks! really not!

"Your principles are all right," said a man in Tacoma to me a week or two ago, "but your ideas are too far ahead of the crowd." "My friend," I said, "I am reminded of a little anecdote, let me tell it to you. There was a certain very worthy officer of a line regiment who had an affection of the knees, at times; facing the enemy once, his color sergeant forged ahead of his comrades with the flag; the officer called out 'Bring the flag back to the line;' to which the ser-

geant courageously responded, 'No! bring the line up to the flag!' I think the gentleman saw the point.

I don't go much on grammar, but the verb "to laze" has always appealed to me; it did very forcibly the other day, and I went out and practically conjugated it in good shape. Being disgusted with work, myself and the other fellow, I grabbed a sandwich, reached to the bookshelf for "Leaves of Grass," and strode out and up on the hillside. Lying under a big, odorous fir and a clear, blue sky watching the wild ducks floating on the flowing tide, or the screaming gulls as they dart for their finny prey, is the time to appreciate Walt's statement that his book is "a book for out o' doors." Alas, the shades of night fell all too soon, but then, on my homeward way, I comforted myself with the old proverb that "half a loaf is better than none," and the reflection that out in the competitive world there isn't always a chance for that.

C. H. CHEYSE.

## SOCIALISM

The term Socialism, as I see it, has not a definite enough meaning to be of much use to convey any single idea or set of ideas, unless prefixed by a defining term. The term State Socialism usually carries the meaning that all the natural opportunities should be owned and operated by a central governing body in the interests of all; that the products should be distributed according to the amount of productive labor performed, and that the officers should be elected by a popular majority of the workers. Now, some who advocate this idea believe in the close cooperation of everyone on all lines, but there are many kinds of Socialists, from those who believe in the public ownership and production of everything required by human beings to those who would limit the governmental control to those called public utilities. Then there is a class who believe that while cooperative production and distribution is a good thing it is not good when applied to every industry, and that it is not wise to force any to cooperate who do not wish to. They say that those of like trades and professions would do well to combine and work cooperatively.

It is a wrong principle to try to force anyone to do that which he would rather not do. No efficient work would be done by any person who does it under coercion.

Those in authority manage so poorly the things now entrusted to them, and make such use of their power, that the few are rolling in luxury while the masses are too weak to roll anything. Would not adding to their duties only give them more opportunity to defraud the toilers?

Now, the socialistic compact may be a better system than the one we have, but to compel any to enter it against their will is the very evil we ought to set our faces against; and those who are called Free Socialists say let all the natural opportunities be free for use and let each one go into cooperation as far as he thinks best. The more freedom one has the happier he or she has the opportunity to be. Then how foolish it is to place oneself in such a position so that his actions are at the dictation of another. Most human beings

cannot endure such a condition very long. Thus it is that no experiment on the state socialistic line has ever succeeded. This or that reason was usually given for the disintegration, but underneath the surface the close observer sees the absence of individual initiative as the true cause of failure.

G. H. ALLEN.

## GEORGETOWN AGAIN.

Since DISCONTENT so kindly published my letter in regard to Georgetown I have received several letters of inquiry from those contemplating a change and desiring to settle among liberal people. Doubtless many are taking a hint from the Washington Home colony and trying to do likewise.

We who have met with failure in years of cooperative and communistic efforts will be glad to see any effort for better conditions successful. There are very many "plans" for human salvation, and doubtless good ones. Indeed, the fault is not so much in the plan as in man himself. Ignorant, selfish men will not conform to justice and wisdom, and when they become wise and just no "plan" will be needed. And, possibly, laws and governments will lose their power for evil when men learn to be just, but not till then. It is the internal man who is stronger than the external forces. Man is the first cause, and he builds the environment in exact harmony with his intelligence. Tear down the environment and he rebuilds it. Outside forces exert an influence, but good dwells within. So whatever now suits exactly the present man and in that sense is right. But men grow; some see the light sooner than others. The sun shines on the hilltop first. Brightness, joy and happiness and all the needs, comforts and sweetness of life are ready and waiting for all as soon as man is ready. But we are so linked together that we cannot run successfully a little exclusive heaven.

The work of the reformer is, and ever has been, one of education. Social growth is necessarily slow, and that is why efforts at sudden and radical changes fail. It thus becomes necessary to do the best we can with what is. Try what may seem slight changes for the better. Progressive people can get together in groups and form centers for introduction and experiment stations; can become neighbors first and then find ways for aiding each other and for spreading the light.

The Home colony is doing a grand work, and the more of such liberal centers that can be formed the better. It is difficult for people to move long distances. Most people may be unable to move at all. Evolution cannot in fact be colonized; but some concert of action is essential in every important movement. So I think that the word should be passed along the line, "Form groups." And to do this with as little change of location as possible.

I still present the name of Georgetown, Mo., as a fit place for a group; but remember, it is only a "place," and no group is here at present.

U. F. SARGENT.

Law never made men a whit more just; and by means of their respect for it even the well disposed are daily made the agents of injustice.—Thoreau.

## POLITICAL PRIMER.

## THE CANDIDATE.

See the man. Can you see him run? Yes; what is he running for? He is running for an office. There is another man running for the same office. That is why this man is in such a hurry. He is afraid he will get left. Why does the man want to get the office? The man wants the office because there is money in it for him. Why is there money in the office? Oh, the people are taxed to support the office. Will the man do anything for the people in return for their money? He says he will.

## THE BALLOTBOX.

Is it a box? It is a box. It is a ballotbox. What is that? The ballotbox is the palladium of American liberty. What is that? I will go and see.

## THE FILIPINO.

Do you see the man? I see the man. The man is a Filipino. What is the matter with him? He is mad. Why is the Filipino mad? The Filipino is mad because Mr. McKinley wants to benevolently assimilate him. Will it hurt the Filipino? He thinks it will. What will Mr. McKinley do next? Ask Mark Hanna.

## THE AMERICAN EAGLE.

Do you see the bird? It is an eagle. It is the American eagle. He is a rare bird. Hear him scream. The eagle is a bird of prey. See: This one has the Philippine Islands in one claw and Cuba in the other. What will he do with them? He doesn't know himself, but perhaps Mr. McKinley will tell us. Is Mr. McKinley very wise? He is very wise, but he is not so wise as Mr. Mark Hanna. Does the eagle belong to Mr. Hanna? Some people say it does.

## THE HONEST POLITICIAN.

See the men. See them go up. Up where? Oh, there is a show in town. See the crowds. What kind of a show is it? It is a museum. In the museum they have many strange things. This is a political museum. In it you can see an honest politician. Is that strange? It is very strange. Why is it so very strange? Because an honest politician is a rare and curious freak of nature.

Silver Springs, Tenn. ROSS WINN.

We have long since learned that it is much easier, and more profitable, and in many respects more pleasant, to float along with the popular current, agreeing with popular ideas and prejudices, applauding when the crowd applauds, and condemning when the crowd condemns, whether the crowd be right or wrong. It requires no intelligence, and certainly no moral courage, to do this. The veriest idiot and the most abject coward is in his native element when he finds which way the current runs and "gets in the swim." The world is not indebted to this kind of wooden men for whatever it enjoys of political or religious liberty, or for whatever it enjoys of social, industrial or scientific progress it has made. The men and women who have accomplished something for the betterment of humanity along these lines were not mere floaters. They struggled nobly and courageously against the current, and blessed humanity in spite of itself.—Real Republic.



## THE FALLACY OF VOTING.

Vote means volition—will, choice—and is usually an expression of choice for or against a proposition, person or question. Choice does not exist until after a thing is chosen. Choice is often influenced by a very trivial circumstance. It is often a difficult matter to choose between two objects or persons, or to say yes or no to a proposition. Volition is not free, choice is not free, will is not free and independent of circumstances, over which it has no control. A child or a savage, unacquainted with the relative value of gold and silver, if presented with two silver dollars and a five-dollar gold coin and told to take choice of either would probably choose the two silver dollars; but, if just before he made his choice a confidential friend should whisper in his ear that the gold piece was worth more than twice as much as the other two coins, his choice would change. A little information, a little fact, often influences a choice to make it the reverse of what it would have been. All the preaching, all the exhortations ever offered to man were predicated on the fact that man's will is not free. All the missionary work in so-called heathen lands is predicated on the fact that teaching and environing circumstances have all to do with men's beliefs. The Methodist says: "If we get in first with a mission we will win, but if the Catholics get in first they will get more converts." Yet they both blame the heathen for their feelings and actions against them.

All the paraphernalia, flamboyant torchlight processions, bands of music, banners, bunting flags and orations during a political campaign are predicated on the fact that the choice of parties by men is not free, but depends on external influences. Many men have no strong political convictions. They may not have had the time, or opportunity, to inform themselves, and, as man is a very conventional being, he feels safe in being on the strong side and in the fashionable swim. There are even many well-informed men who are also very conscientious, feeling the sacredness of the ballot, who, on some questions, find it very difficult to decide. Take the question of freewill or fatalism; who is able to profoundly decide which is true and which is false, or how much is true of both?

A man not prejudiced for or against any political party, but who depends on free literature and free speeches during campaigns for his information, may have read and heard equal arguments to his mind, on both sides—for Bryan and McKinley—and, for his life, cannot have a conviction for one more than the other. What must he do? Is it criminal not to vote? Is it criminal to vote for Bryan? Is it criminal to vote for McKinley? (1) A very slight circumstance or fact might influence his mind to determine his choice, but neither turns up in his way. Mr. Bryan's friends might say to him in his dilemma, "If you will vote for Bryan we will give you \$5." He being a poor man, agrees to take it if he can't get more from Mark Hanna for voting his ticket. He meets Mark and Mark offers him \$6, which he takes and votes for McKinley. The poor man is \$6 better off and Hanna got the worth of his money, so who is hurt, and is it a crime to vote for McKinley? A jury of Democrats might fine and imprison him for it, but no jury selected promiscuously

would unanimously say that anyone was injured by the sale of his ballot. Suppose he had strong convictions in favor of Bryan and sold his vote to Hanna, whose business was it? His vote was his own to do with as he willed. He might have reasoned this way: I think the election of Bryan would in the long run put \$10 more in my pocket than the election of a war president will, but \$6 in hand now is better than \$10 on contingencies, and he takes the \$6. Did he sell or violate any principle? No, for all the votes cast for either of the men were mere mercenary votes—there was no principle involved. They were both war men, and the difference between them was one of expediency and not principle. It was a question of which of the two men will fill my dinnerpail fullest? Were not nearly all the votes cast for a mess of pottage? There was no principle at issue. Both parties wanted a tariff, both wanted gold and silver, both favored war, both favored a pension for soldiers and differed only in per cent, not principle. It is questionable whether or not any man ever did sell his principle by selling his vote. Was it ever proven that he did? How would you go about proving a case of selling a principle? The laws against the poor man selling his vote, an infamous restriction of men's freedom, are in the interest of the rich—they can buy the poor man's vote much cheaper than to buy them in open market. What are the immense campaign funds for but to buy votes by big demonstrations of torchlight processions and uniformed men and free excursions?

There is no law against falsifying statistics and against making false promises by politicians to poor men to get their votes, which is worse than buying them openly. Our statute books are incumbered by fool laws that have no rhyme, rhetoric or reason in them, but which only increase litigation, and litigation increases perjury and demoralization. A man's vote is his own and he has a right to use it as he pleases or not use it at all. No jury of 12 men would say that any man living is injured by the sale of a political vote at the polls. (2) But a man who sells other men's votes, as is done in congress and legislatures, is a criminal, but there is no law which reaches him. If ballots were free, and sold to the highest bidder, the loneliest pole would get the persimmon, as it does, anyhow. It would cost the capitalists more, but it would distribute wealth more equitably. Of course, if votes cost much more than they do the poor would be disfranchised, but, maybe, it would make them think more. They are flattered now with the false idea that they are sovereign free men and make the laws, but every thinking person knows that they have no more voice in this government than if they lived in Russia. The elections for national and state officers are the greatest farces that were ever countenanced by a people, and the rich know it. That the common people can take any interest in elections is to me the greatest wonder of the age. Many do not regard elections as any more serious a matter than a game of baseball. They are of the "laissez faire" class who are content to let things take their natural course and do not worry about politics, religion or sociology in general.

One reason why the law in some states

is harder on the poor man who sells his vote than on the rich man who buys it, is, everyone would buy if he could, and he hates to see one of his party sell and he get none of the purchase money.

The Australian ballot law was introduced under the plausible pretext of protecting the poor man from intimidation, but really to prevent free trade in ballots—in the interest of the rich. There has been more intimidation since than before the system was inaugurated. But it costs the rich rulers less. The Australian ballot law is an expensive fraud. It prevents independent voting and independent minority parties. A party or candidate must have the indorsement of a certain per cent of the voters before the name of either is allowed on a ticket. If one, two or three per cent of the voters must petition for the privilege of voting for a man or a measure, why not 10, 20 or 40 per cent and cut out all minority parties?

While it is questionable if many men ever did sell their principles, there would be less probability of it if parties had radical principles in their platforms. As parties have been since the war, it has mattered little which was elected.

The worst sale of principles is that of the aspiring politician who tries to be all things to all men and has no positive radical principles. For fear of losing a vote he dares not advocate a radical principle not endorsed by a majority, or near a majority. Hence the decline of republics. People look to their political leaders and the leaders wait for a reform to become popular before they venture to advocate it. All reforms must, for that reason, be of slow growth in a republic. Where one reform grows into adoption several other reforms are made necessary by oppressive laws. So reforms cannot keep pace with oppressive laws in a republic any more than in an autocracy. Especially is it so now since the aggregation of great wealth in the hands of a few, made possible as never before by the discoveries in the sciences and the invention of labor-saving machinery, enabling the few to manipulate the politics of a country and rule it by an oligarchy. A party that would come out for one money, of paper, one tax, on land values, one brotherhood of the race, free land, free trade and free men, would elicit thought and conscientious convictions and votes. I do not think votes could be bought for or against those issues. And there are other important reforms that might be voted on if parties were not too cowardly to initiate them in their platform. The election of United States Senators by the people, the initiative and referendum of laws, the imperative mandate, the abolition of class pensions, reduction of the standing army, anti war, etc. Any three or four of the reforms above mentioned in a platform would elicit a conscientious vote. There has been no distinctive principle since the war, except the greenback for people to vote for. They have simply voted parties, and the parties stood for nothing but boodle and oppression of the people.

All volition is the result of education and environments. The only way to get intelligent, conscientious votes is by education in sociology—not in partyism. "Ignorance of sociology is the only sin." Hindsboro, Ill. J. C. BARNES.

1. Yes, under the present system vot-

ing is a crime, for in doing so those who vote elect a ruler over those who do not vote and against their wishes, thereby denying to them the freedom they desire and infringe upon their natural rights in so doing.

2. It seems to me that much of the injustice from which the people are suffering today has been caused by the selling of votes. Many corrupt measures have been bought into existence that have injured, and still injure, the people. O. A. VERITY.

## THE PERNICIOUS MILITARY SPIRIT.

There is not a true American who does not in his heart honor the Filipinos for their long and persistent fight for liberty and independence against overwhelming odds. The glorification of Funston for what is at best, with its forgeries, subornation of treachery and Indian cunning, a questionable performance as a part of civilized warfare, is another illustration of the demoralizing effect of militarism. A great inventor, or a great philanthropist, or a great poet of the people, is worth more to a republic than five hundred Funstons or "fighting Bobs," and will be remembered five hundred years after they are forgotten. It is easy to go with the crowd, and to flatter the people by lauding their "heroes," but it is as wrong to do this as to flatter tyrants. The military spirit needs the correction of truth, not the glamour of lies. There is nothing truly heroic or glorious in this whole wretched Filipino business.—New York World.

## HEREDITY.

Let us for fifty years study heredity, and leave theology alone; and at the end of the five decades our doxology will be a victorious psalm over the vanquishing of disease and crime. But in the meantime, in the name of the father, son and holy ghost, we go on marrying wastrel to wastrel, consumption to consumption, intemperance to intemperance, cancer to cancer, idiocy to idiocy, and then wonder that the progeny has only body enough to nurse disease and only will sufficient to indulge in crime. We ignore the laws of existence and environment, and with our own hands make the whips with which nature scourges us. We starve because we have not force enough to survive in the keen competition of "the survival of the fittest"; and, venomous as serpents and stupid as asses, we turn round upon those who are the fittest, just as reasonably as Snowdon might quarrel with the Alps because of their superior height. Do you elevate woman by setting her to the task of breeding blockheads? Are you likely to improve a race by enfeebling the minds of the mothers of that race by an insidious administration of Jewish fables, administered in the holy name of religion? What sort of mental and ethical stamina do you expect in a child whose mother was a religious imbecile and whose father was a moral hypocrite?—Saladin.

## CHURCH VS. PROGRESS.

The church has ever lagged behind the times; Ever condoned and bolstered up old crimes; Whene'er men's reason went rebellion's length, The church claimed "progress" due to her sole strength.

—Clinton Loveridge.



## WORDS OF APPRECIATION AND CRITICISM.

I am moved to write you a few words of appreciation for your welcome visits. Your continued appearance through these years shows that the little village of Home has a vitality not equalled by the greatest cities of the east. Where is New York's Anarchist paper? Where is Philadelphia's?

If I may mingle criticism with my thanks it would be to the effect that I never read the long debates pro and con, such as are found in your issue of April 17. I will except C. L. James' article, for I am willing to read anything he writes. But, in general, do you think these long articles interest your readers?

What I read with most interest is the "notes" about Home. I wish there were more of them. Would it not be possible to keep a diary of the weather, the things in progress, such as house-building, the state of the crops and gardens, the meetings and the things talked of, each day? I wish you could give an entire page to this record. The life at Home is unique, and even trivial things take on serious interest from the background of the free life of which they form a part. If my appeal does not satisfy you, why not call for a show of hands—or postal cards—indicating the general sentiment?

Philadelphia is a very great way from Home, and I suppose you have few readers here. If, however, you think it would be of interest, I would be glad to write you a short letter each month about what is going on here.

JAMES HAWORTH.

541 Arch. street, Philadelphia, Pa.

The group here has always thought that the movement could be advanced better by short, pithy articles, stating truths and principles, rather than long articles and discussions in which personalities are often indulged.

Items of interest such as you mention would be acceptable, not only from you but from others.

We have applied two or three different times to have a branch of the weather bureau here, but, owing to our being so close to Tacoma and other stations, they have refused. The appliances for recording the weather, etc., are too expensive for us to purchase just now.

Quite a number have written to us, asking for more colony notes, but so many people get wrong impressions from reading them that we dislike to publish any except those which cannot possibly be misconstrued. We do not wish to enthrall people and have them come, only to go away in a short time. It is not for their good or for ours.

ONE OF THE GROUP.

## ASSOCIATION NOTES.

Fine weather for gardens.

Onions, radishes, lettuce and spinach for the past two weeks.

The grass stays green the year round in western Washington.

Abbie Larkin, and children, left last week for a visit to her parents in Nebraska.

Chas. H. Cheyse and Harry Winter left here last week, to be gone several months.

George P. Jones, formerly of Detroit, Mich., was here last week, visiting his aunt, Mrs. Burton.

There are twelve cows kept here, but this is not enough to supply milk and butter for all our people.

Fir and cedar is the principal timber in this state, the former often reaching the height of 250 feet or over.

J. L. Jones, who left here several months ago to join the Koreshan community in Chicago, has now returned to his former home in Oregon.

How does a community of 80 people with two newspapers—one a weekly and one a monthly—a school with two teachers, no churches, no saloons and no policemen, compare with what you have been used to?

Quite a number have written asking us to print more association notes. We find that many grow enthusiastic over the doings in a colony that has for its aim the betterment of human beings, and we also find that those who are the most enthused when they first come are often the ones who leave the quickest.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 80 people here—23 men, 22 women and 36 children—girls over 15 years 4, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

## HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock on Monday, Wednesday, Friday and Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

## RECEIPTS.

Falx \$1.

People wish to be settled; only as far as they are unsettled is there any hope for them.—Emerson.

## AGENTS FOR DISCONTENT.

San Francisco—L. Nylan, 26 Louis Street.  
Honolulu—A. Klemencic, P. O. Box 800.  
Allegheny, Pa.—H. Bauer, 73 Spring Garden.

BOOKS AND PAMPHLETS  
FOR SALE BY DISCONTENT

Irene or the Road to Freedom. Sada Bailey Fowler.	1 00
God and the State. By Michael Bakunin.	05
Moribund Society and Anarchy. By Jean Grave.	25
Anarchy. By Enrico Malatesta. Is It All a Dream. By Jas. F. Morton, Jr.	10
God and Government: The Siamese Twins of Superstition.	05
The Chicago Martyrs; The Famous Speeches of the Eight Anarchists in Judge Gary's Court, and Altgeld's Reasons for Pardoning Fielden, Neebe and Schwab.	25
Five Propaganda Leaflets on the Sex Question.	10
Personal Rights and Sexual Wrongs What the Young Need to Know. E. C. Walker.	30
The Revival of Ruritanism. E. C. Walker.	10
The Evolution of the Family. Jonathan Mayo Crane.	05
Love in Freedom. Moses Harman.	05
The Evolution of Modesty. Jonathan Mayo Crane.	05
The Regeneration of Society. Lillian Harman.	05
Motherhood in Freedom. Moses Harman.	05
Judgment. Wm. Platt.	05
The Coming Woman. Lillie D. White.	05
Plain Words on the Woman Question. Grant Allen. With remarks by E. C. Walker.	05
Variety vs. Monogamy. E. C. Walker.	05
Marriage and Morality. Lillian Harman.	05

## A PHYSICIAN IN THE HOUSE!

A NEW FAMILY MEDICAL WORK.

BY DR. J. H. GREER.

This book is up-to-date in every particular. It will save you HUNDREDS OF DOLLARS in doctors' bills. It tells you how to CURE YOURSELF by simple and harmless home remedies. It recommends NO POISONOUS OR DANGEROUS DRUGS. It teaches simple COMMON SENSE METHODS in accordance with Nature's laws. It does not indorse dangerous experiments with the surgeon's KNIFE. It teaches how to save health and LIFE by safe methods. It is entirely free from TECHNICAL RUBBISH. It teaches PREVENTION—that it is better to know HOW TO LIVE and AVOID DISEASE than to take any medicine as a cure. It teaches how typhoid and other fevers can be both PREVENTED and CURED. It gives the best known treatment for LA GRIPE, DIPHTHERIA, CATARRH, CONSUMPTION, APPENDICITIS, and every other disease. It is the best medical book for the home yet produced. It is not an ADVERTISEMENT, and has NO MEDICINE to sell. It tells you how to live that you may PROLONG LIFE. It opposes medical fads of all kinds and makes uncompromising WAR ON VACCINATION and the use of ANTI-TOXINE. It has hundreds of excellent receipts for the cure of various diseases. It has 19 COLORED PLATES, showing different parts of the human body. The chapter on PAINLESS MIDWIFERY is worth its weight in gold to women. It has a large number of valuable illustrations. The CARE OF CHILDREN is something every mother ought to read. It teaches the value of AIR, SUNSHINE and WATER as medicines. It contains valuable INFORMATION for the MARRIED. It advises people with regard to marriage—tells who should and who should not marry. Those CONTEMPLATING MARRIAGE should get this book at once. This book has 800 pages, is neatly bound in cloth and will be sent to any address for \$2.75.

ORDER OF DISCONTENT.

## THE NEW HEDONISM.

BY GRANT ADLEN.

Grant Allen needs no introduction to reading, thinking men and women. Man of science, a writer of charming expository and imaginative prose, he was, perhaps, at his best when bravely leading on, as in this brilliant brochure, in the fight against degrading religious and moral superstitions and time-sacred wrongs. No brief description can tell you what this splendid little work embraces, no short excerpts can satisfy you. Price 5 cents.

FOR SALE BY DISCONTENT.

## VIEWS OF HOME.

1. General View of Home from Rocky Point and entrance to Bay.
  2. Clam Digging.
  3. Boat and Beach Scene.
  4. Across the Bay.
  5. Rocky Point.
  6. King Residence.
  7. Worden Residence.
  8. Adams Residence.
  9. Cheyse Residence.
  10. Discontent Office.
  11. Parker Residence.
  12. Interior of Schoolroom No. 1.
  13. Interior of Schoolroom No. 2.
- Price, mounted, 25 cents; unmounted 15 cents. Order by number of DISCONTENT. As new views are taken they will be added to the list.

## Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased.

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereon.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that

has subscribed to the articles of incorporation and agreement and paid into the treasury of The Mutual Home Association the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association upon complying with the articles of agreement.

## OUR WORSHIP OF

## PRIMITIVE SOCIAL GUESSES.

BY EDWIN C. WALKER.

No man is wise enough to foresee the secondary results of any proposed restriction, and no history is copious enough to record the evils that have ensued upon denials of liberty.—George E. Macdonald.

## CONTENTS:

Love and the Law; the Molech of the Monogamic Ideal; the Continuity of Race Life and Tyranny; Food and Sex Fallacies, a criticism; When Men and Women Are and When They Are Not Varietists; the New Woman, What Is She? What Will She Be? the State Hiding Behind Its Mistakes; Bishop Potter's Opinion of Divorce; Love, Its Attractions and Expression; Is She an Honest Girl? Lloyd, Platt and the Pitiful Facts; Social Radicals and Parentage.

Appendix: Anthropology and Monogamy; Love and Trust versus Fear; Reflections upon reading William Platt's "Women, Love and Life."

Price, 15 cents. For sale by DISCONTENT.

MAGNOLIAN—A perfect and sure Bust Developer; a rare flesh food. N. M. Jerauld & Co., Calera, Ala.